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# THE BAPTIST RECORD.

VOLUME 10.

JACKSON, MISSISSIPPI; THURSDAY, MARCH 18, 1886.

NUMBER 4.

## BAPTIST RECORD.

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Six Months.....1.00

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Jackson, Miss.

## POETRY.

### MY PRAYER.

I  
Let me not die before I've done for thee  
My earthly work, whatever it may be;  
Call me not hence with mission un-  
filled;  
Let me not leave my space of ground  
untilled;  
Impress this truth upon me—that not  
one  
Can do my portion that I leave un-  
done;  
For each one in Thy vineyard has a  
spot  
To labor in for life, and weary not.

II  
Then give me strength all faithfully to  
toil,  
Converting barren earth to fruitful  
soil;  
I long to be an instrument of Thine  
To gather worshippers unto thy shrine  
To be the means one human soul to  
save  
From the dark terrors of a hopeless  
grave.

III  
Yet most, I want a spirit of content,  
To work where'er Thou'lt wish my la-  
bor spent,  
Whether at home or in a stranger  
clime,  
In days of joy or sorrow's sterner time,  
I want a spirit passive to lie still,  
And by Thy power to do Thy holy  
will.

IV  
And when the prayer unto my lips doth  
rise,  
"Before a new home doth my soul sur-  
prise,  
Let me accomplish some great work for  
Thee;"  
Subdue it, Lord; let my petition be,  
"Oh make me useful in this world of  
Thine  
In ways according to Thy will, not  
mine;"  
Let me not leave my space of ground  
untilled,  
Call me not hence with mission un-  
filled;  
Let me not die before I've done for  
Thee  
My earthly work, whatever it may be.

### WORDS FROM EXCHANGES.

The BAPTIST RECORD is certainly greatly improved in its new dress and eight page form. We trust it will have the support it richly de- serves.—*Reflector.*

Substantially the same commen- dation is given by the *Baptist Courier, Texas Baptist Herald, Western Recorder, Alabama Baptist* and other religious exchanges. We appre- ciate these good words.

Only let us have faith in God, and we shall not lack the means of doing good.—*Andrew Fuller.*

## DR. CRAWFORDS VIEWS.

Should not the Southern Baptist Convention adopt a Line of Policy calculated to Remedy Subsidizing and other Evils in Foreign Missions? The readers of the *Baptist Recorder* are requested to study the import of the following Articles before they are presented for CONSIDERATION OF THE CONVENTION.

I.  
The Southern Baptist Convention desire to maintain a healthy, manly tone in all their foreign mission operations.

II.  
The Convention regard the Relation between the Board and the Missionaries as voluntary, fraternally, and co-operative in the work of foreign missions.

III.  
The Convention regard the Board as responsible for the funds in their hands, the Missionaries for the work in their fields, and the Natives there- of for their own religious, education- al and other expenses.

IV.  
The Convention desire to devote their foreign mission funds, as far as possible, to the direct work of evangelization through the labors of earnest Southern Baptist men and women, leaving Christianity in their fields to develop naturally under their spiritual care and guidance.

V.  
The convention desire to remove friction, diminish legislation, promote freedom of action and certainty of calculation at home and abroad by limiting appropriations for the running expenses of their foreign missions according to the subjoined schedule in American gold rate at Richmond Va.

### PERSONAL SALARY.

- |   | Per annum. |
|---|------------|
| 1. For the support of each Missionary, married or single, male or female, including all private ex- penses, expenses every- where and under every condition | \$600 00   |
| 2. For the support of each child under eighteen years of age  | 125 00     |

### DWELLING HOUSE.

- |   |        |
|---|--------|
| 3. For the rent of a dwel- ling place, or house, for the use of each Mission- ary, a sum including repairs, not exceed- ing | 150 00 |
|---|--------|

OR,

[For the cost of a per- manent dwelling house for the use of a Missionary family, or couple, a sum, including repairs, not exceeding \$3,000.]

### MISSION WORK.

- |   |        |
|---|--------|
| 4. For the work of each Missionary, whether married or single, male or female, a sum, includ- ing the wages of a teach- er or not exceeding | 200 00 |
| 5. For a preaching hall, or halls, for the use of an ordained Missionary having actual need there of, a sum not exceed- ing                 | 100 00 |

VI.

The Convention regard appropri- ations for the support of Missiona- ries and their children as personal salaries, to be paid quarterly in ad- vance from the time of their arrival on the field of labor, and the mode of expenditure as exempt from report. But those, for dwell- ing places (or houses), for Mission work, and for preaching halls are regarded as public funds in trust, to be drawn only when actually needed for the specified purposes and their mode of expenditure as re- quiring a report to the Board at the close of the year.

The convention further desire to make calculations more certain by giving to every Missionary the

right to receive the appropriations mentioned in the schedule, for the purposes and under the conditions specified, during the continuance of the relation, or until the modifica- tion of the sums by mutual consent.

VII.

The Convention regard the Rela- tion of associated ordained Mission- aries to each other as embracing the ministerial independence and re- sponsibility of every one over his own special labors, joined with mu- tual co-operation and helpfulness in matters of common religious and Missionary concern.

VIII.

The Convention desire the dis- continuance of the petty organiza- tions technically called "Missions," believing that annual advisory meetings composed of associated missionaries will be more in harm- ony with Baptist customs, and also better serve the purpose of keeping a general watchcare over the work and the interest of the Convention.

Further, The Convention re- quest the Board and the Missiona- ries to study carefully the nature of the principles and provisions sug- gested in these articles and to bring their "Rules and Regulations" into harmony with them, submitting a copy thereof for the consideration of the next Convention, so that a line of policy may be mutually estab- lished and carried out in practice as fast as existing obligations and en- terprises will permit.

T. P. CRAWFORD.

You picture to yourself the beauty of bravery and steadfastness. You let your memory wander over the memory of martyrs who have died for truth. And, then, some lit- tle, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and if you will not do it, how your oil is split! How flat and thin and unilluminat- ed your sentiment about the mar- tyrs runs out over your self-indul- gence!—*Philip Brooks.*

When a man gets the knowledge of him-self, then he sees all the threatnings of God to be right. When he obtains the knowledge of God in Christ, then he finds that all the promises of God are right— yea and Amen.—*Adam Clark.*

## COMMUNICATIONS.

### MT. LEBANON COLLEGE.

Cheering words and gifts are com- ing in and our hearts are greatly cheered and our hands strengthened. Please say to our friends that our new house will certainly be com- menced soon, and that we will have a larger, and in every way a better house ready for the opening of our fall session. We feel truly grateful to our friends who have helped us; but if we build as we ought, much more help is needed. We must have about \$20,000 to re-build and equip our College. We are asking it and expect to get it. Mat. 21: 22.

Thanks to brethren and sisters for gifts of books for our Library.

W. M. ROOSE.

Mt. Lebanon, La., March 15, '85

### COLUMBUS.

I have have had my hands and heart full the past two months. We have been remodeling our auditorium at a cost of about \$600. We have put in a very handsome ceiling, paint- ed all the wood work, and calcimin- ed the walls. With a bright new carpet, we shall have a very hand- some room. We expect to get into it next Sunday. Eight have been baptised recently and five now await the ordinance. I am confidently ex- pecting others. I am preaching a series of evening sermons on the Lord's Prayer.

C. E. W. DOBBS.

## TEN CENTS FROM EACH SCHOLAR!

What say the Sabbath schools in Louisiana? The Executive Board is extend- ing aid to five young men who are now prosecuting their studies for the ministry, two at Mt. Lebanon and three at Clinton. For the sup- port of these most worthy young brethren some funds have been ex- pended but more will be needed to enable them to continue to the end of the session. Louisiana Baptists can make no better investment than to assist these most deserving students in their effort to obtain an education. Money spent in this direction will tell on the future of our State.

There are now five missionaries in the field supplying, as they can the destitution which is really ap- palling. They are entirely depen- dent on the Board for the support of themselves and families. Others are waiting to be appointed. The Board has been encouraged and the outlook is hopeful. But as has been announced, it is our determin- ed policy to continue the work on the cash basis.

In addition to these heavy bur- dens, it will be necessary to raise \$430 00 in the next two months for Foreign Missions. Will not each Sabbath school in the State give us ten cents per scholar for this object within the next thirty days? Will not the superintendents at once bring this matter to the notice of their schools and take prompt ac- tion to secure the required amount. Let this be a State-wide movement in behalf of our Missionary Bro. J. M. JONES, now engaged in preach- ing the gospel of the Son of God in benighted China. The sum is with- out a cent. "Every little helps," and as the Scotch proverb has it "many a mickle makes a muckle." "The cause is urgent and the need is great. Help, and help now." Who will be the first to respond. Let every one who has ten cents for the Lord's cause send it to G. A. TURNER, Shreveport, La.

G. W. TOMKIES,  
Cor. Secretary.

## TO REFUGE BAPTIST CHURCH BOLIVAR CO., MISS.

DEAR BRETHREN:—We, the Bap- tist church of Christ at Friar's Point Miss., realizing that it is our bound- en duty, according to the Commis- sion of the Lord Jesus, before he as- cended to the Father, to go into all the world, and preach the gospel to every creature; and feeling that it is our first especial obligation, as be- lievers in Christ, to extend the knowledge of his truth and doc- trines within the bounds of our sec- tion, the Sunflower Association, to build up the waste places, re-es- tablish and strengthen the churches, and amid the great destitution and spiritual darkness surrounding us, have the gospel preached to perish- ing sinners.

Therefore, we appoint Brethren, Fuller, Allen and Dr. J. J. Slack from our church, to be a committee to write to, and confer with the brethren of the various churches, as to the best means to accomplish our desire and obligation to preach the gospel within the bounds of the Sunflower Association, and, we earnestly solicit the membership of the churches, to send at least one delegate from each church to Friar's Point, to meet with said com- mittee, on the 4th Lord's day in March, 1886, to devise a way, and secure the means, whereby we may be able to employ a missionary, to ride and preach the gospel within the limits of this Association, and build up the cause of Christ, which has been so long languishing.

We ask the earnest and prayerful attention of the brethren to this letter, hoping that they will prompt- ly meet with us, and that the bless-

ing of God, our Savior, through his Spirit, may attend and give a self- sacrificing willingness to all our ef- forts, to extend the knowledge of the gospel throughout the bounds of the Association.

ELD. W. S. SLACK,  
E. B. FULLER,  
JULIUS ALLEN,  
Dr. J. J. SLACK,  
Committee.

### MT. LEBANON, LA.

Thursday night, March 4th, at nine o'clock, the Master called away from earth our beloved little son, Francis Marion, which has deeply afflicted us; but he has not left us comfortless, for we are assured that he will only appoint what is for our real good.

Frank was born in this State, Sept. 3rd 1870. He was converted in family worship in 1884, and I baptized him. He was a happy and consistent Christian, each day in- creasing increasing in the knowl- edge of God and developing the fruits of our holy religion. He was a student of Mt. Lebanon College and was gaining the confidence and esteem of his teachers and school- mates, and we confidently looked forward to the day when we would have our hopes and prayers realized in him, but the Master knows best and we can say with the Psalmist, "It is good for me to be afflicted; that I might learn thy statutes." The good people of Mt. Lebanon rendered us much kindly assistance, for which we are very grateful, and are assured the good Father will re- ward them for timely aid, and sym- pathy in this our greatest affliction. Such trials are very grievous, but we may presume that if God loves us he will only appoint what is for our real good. He does appoint us afflictions, and therefore it is, as the

Psalmist says, good for us to be afflicted. Only sanctified afflictions are salutary, and can only be sanc- tified by prayer. Fire can both consume and purify, it melts the lead, but purifies the gold. It burns up the chaff, but refines the silver. So that is the grace of God in af- flictions that makes them ever profitable and without this grace no believer ever experienced the be- neficial results as experienced by the Psalmist. In my affliction I am led to feel my own nothingness and unworthiness. It is now that my sinfulness is made self-evident, and my past iniquities brought before me, my omission of duty, my im- perfect services, and my neglect to consecrate fully what talents I have to the service of him who has called me into his vineyard to labor. These afflictions impress my heart and mind with the certainty of our mortality. How speedily the most vigorous constitution is made to shake and tremble as the oak smit- ten by the tempest. How soon we are brought to the verge of the tomb and how we feel we must certainly come to be its inhabitant. It is in affliction that we feel the force of those graphic lines of the poet:

Let others boast how strong they be,  
Nor death nor danger fear,  
But we'll confess, O Lord, to thee,  
What feeble things we are.

Our afflictions tend to produce tenderness of spirit, and give sensi- bility, acuteness, and sharpens the conscience, and humbles our hearts before God. The also remove coldness and indifference for the sufferings of others. We then feel tender humanity and kindness to the suffering and our need of the sympathies of our fellow creatures, and also our mutual dependence on one another. It is almost impos- sible for those who have never suffer- ed afflictions to feel rightly for those in sorrow, or to weep with those who weep.

By affliction we are brought to feel a deadness to the world, and to look up to that home above, that

mansion prepared by the Savior, and the glorious resurrection when we shall meet loved ones gone be- fore. Surely, then, I can say with the Psalmist, "It is good for me that I have been afflicted."

Fraternally,  
L. A. TRAYLOR.

## THAT CONTEMPLATED CON- FERENCE.

From what I see in the last Re- cord, the meeting is decided on as a certainty, and on the principle of walking by sight and not by faith, I look forward to it as a success. I do it, judging from the place of meet- ing, the committee on programme, and the programme itself, but let us remember: "It is not in man that walketh to direct his steps." There- fore request every minister who reads the Record will set apart a portion of the sunset hour of every day between this and the time of meeting in earnest united prayer for a blessing on this anticipated com- ing together.

I like the programme much better than the one I suggested a month or two ago. I had one suggestion how- ever that I would very much like to see added; an introductory sermon, the preacher, his alternate, and theme. I therefore renew the sug- gestion, and as the one I named alternate is on the working programme I name another. Tuesday night in- troductions; sermon; Elder, J. W. Lipsey, alternate, Eld. A. A. Lomax, Theme, "Personality of the Holy Spirit, and his office work in the emergency of human salvation."

I also nominate Eld. J. L. Pettigrew permanent president and sug- gest that he control and conduct the devotional part of the exercises throughout.

R. E. MELVIN.

### EL DORADO, ARK.

I have just entered upon new work at El Dorado. Will serve the El Dorado church two Sundays each month. The other two, I will give to Willsboro and Hopewell churches. The Record has failed to reach me. Please change my address from Val- ley, Miss., to El Dorado, Ark. I was sorry to hear of the Record's loss. Hope you will resume again and that the dear Record will move suc- cessfully onward. I shall always welcome the Record as a letter from home.

## STATE-WIDE MINISTERS CONFERENCE.

Brethren are again urged to send in their names to the undersigned chairman of the committee on hos- pitality. Do not fail in this, and do not fail to come. Look over the subject on the Programme, and see if you can afford to miss such a meeting. It is not often you get to hear such men as, Dobbs, Boze- man, Sproule, Gambrell, Landrum, Leavell and others. Come and you will go away invigorated as well as rested.

I wait for your names.

B. D. GRAY.

Clinton, Miss., Mar. 6.

### SUMMIT, MISS.

Will Bro. R. E. Melvin be kind enough to give us all the light he can on 1st Corinthians, vi: 1? I would beg to call his attention es- pecial attention to the words *against* and *unjust*, and would ask, does the scripture above referred to, prohib- it under any circumstances whatev- er, a case in court between brethren.

J. R. SAMPLE.

### LONGTOWN, MISS.

The meeting here commenced Sunday. The work is further on now, than any place have yet been for so short a time. Over 30 up for prayer last night. Will the readers of the Record offer prayer for Long- town.

B. N. HATCH.



## BAPTIST RECORD.

## NOT AS I WILL.

Blindfolded and alone I stand,  
With unknown thresholds on each  
hand,  
The darkness deepens as I grope,  
Afraid to fear, afraid to hope;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That doors are opened, ways are made  
Burdened are lifted or are laid,  
By some great law unseen and still,  
Unfathomed purpose to fulfill,  
"Not as I will."

Blindfolded and alone I wait  
Loss seems too bitter, gain too late;  
Too heavy burdens in the load,  
And too few helpers on the road;  
And joy is weak, and grief is strong,  
And years and days so long, so long,  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless laws are ordered still  
"Not as I will."

"Not as I will!" the sound grows  
sweet  
Each time my lips the words repeat.  
"Not as I will!" The darkness feels  
More safe than light when this thought  
steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will," because the One  
Who loved us first and best has gone  
Before us on the road, and still  
For us must all his love fulfill.  
"Not as I will."  
—Helen Hunt Jackson.

## OUR PULPIT.

## SOME LAWS OF SPIRITUAL WORK.

BY JOHN A. BROADUS, D. D.

"But he said unto them, I have meat to eat that ye know not. Therefore said the disciples one to another, hath any-man brought him ought to eat?" Jesus said unto them, my meat is to do the will of him that sent me, and to accomplish his work. Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest; and he that reareth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true: One soweth and another reapeth. I sent you to reap that whereon ye had bestowed no labor: other men labored, and ye are entered into their labors.—John 4:32-38.

I suppose the disciples must have been very much astonished at the change which they observed in the Master's appearance. They had left him when they went away to a neighboring city to buy food, reclining beside Jacob's well, quite worn out with the fatigue of journeying following upon the fatigues of long spiritual labors. For months he had been at work in Judea. We have almost no record of the character of those labors, but we are told that at last the Pharisees heard that Jesus was making more disciples than John the Baptist; and then a jealousy arose against him, and he was going away to his own country. Wearied by these long labors and by the journey, he was resting beside the well when they left him; and here now he is sitting up, his face is animated, his eyes kindled. He has been at work again. It seemed very strange to them that all this animation and eagerness had been exercised with reference to a woman (for the Jews thought it beneath the dignity of a Rabbi to converse with a woman); and if they had known, as he knew, her character and story, they would have thought it stranger still. Yet Jesus knew better than to despise the day of small things, and Jesus could foresee what they could not: that the good he was doing would but introduce to him many from her city. Presently they asked him to partake of the food which they had brought; and then came the answer which so surprised them: "I have food to eat that ye know not." They looked around and saw nobody; the woman was gone, and they said: "Has anyone brought him something to eat?" And Jesus made the answer which occurs in the early part of the text: "My food is to do the will of him that sent me, and to accomplish his work." And then with that

thought of work he changes the image to sowing and reaping, and bids them go forth to work.

Now, from this passage with its images, I have wished to discourse upon some laws of spiritual work as he set forth; for we are beginning to see in our time, that there are laws in the spiritual sphere, as truly as in the mental and physical spheres. What are the laws of spiritual work which the Savior here sets forth? I name four. We have

I. Spiritual work is refreshing to soul and body. "My food is," said the tired and hungry one, who had aroused himself, "to do the will of him that sent me, and to accomplish his work." We all know the power of the body over the mind, and we all know, I trust, the power of the mind over the body; how any animating theme can kindle the mind until the wearied body will be stirred to new activities; until the man will forget that he was tired, because of that in which he is interested. But it must be something that does deeply interest the mind. And so there is suggested to us the thought that we ought to learn to love spiritual work. If we love spiritual work it will kindle our souls; it will even give health and vigor to our bodies. There are some well-meaning, but good-for-nothing, professed Christians in our time, who would have better health of mind, and even better health of body, if they would do more religious work and be good for something in their day and generation.

How shall we learn to love religious work so that it may kindle us and refresh us? Old Daniel Sharp, who was a famous Baptist minister in Boston, years ago, used to be very fond of repeating, "The only way to learn to preach is to preach." Certainly, the only way to learn to do anything is to do the thing. The only way to learn to do spiritual work is to do spiritual work. The only way to learn to love spiritual work is to keep doing it until we gain pleasure from the doing; until we discern rewards in connection with the doing; and to cherish all the sentiments which will awaken in us that "enthusiasm of humanity" which it was Jesus that introduced among men; and to love the souls of our fellowmen, to love the wandering, misguided lives; to love the suffering and sinning all around us with such an impassioned love that it shall be a delight to us to do them good and to try to save them from death. Then that will refresh both mind and body.

II. There are seasons in the spiritual sphere—sowing seasons and reaping seasons; just as there are in farming. "Say not ye," said Jesus, "there are yet four months and then cometh the harvest?"—that is to say, it was four months from that time till the harvest. They sowed their wheat in December; they began to reap it in April. "Say not ye, there are four months and then cometh the harvest; behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." In the spiritual sphere it was a harvest time then, and they were bidden to go forth and reap the harvest which waved white and perishing. We can see, as we look back, that the ends of all the ages had now come to that time; that the long course of providential preparation, dimly outlined in the Old Testament, had led to the state of things that prevailed in that time; that the fulness of the times had come, when God sent forth his Son to teach men and to atone for men, and to rise again and come forth as their Savior, and that his servants should go forth in his name. And the like has been true in many other seasons of Christianity; there have been great reaping times, when men have harvested the fruits which came from the seed scattered by others long before.

I persuade myself that such a time will be seen ere long in the world again. I think that the young who are here present to-day—though they may forget the preacher and his prediction—will live to see the time when there will be a great season of harvest that will astonish mankind. In the great heathen world I think

it will be true, that the labors of our missionaries are preparing the way and that in the course of divine providence—the same providence that overruled the history of Egypt and Assyria and Greece and Rome—the greatest nations of Asia are now becoming rapidly prepared to receive a new faith. They say, who live there and ought to know, that there is a wonderful breaking up of religious opinion in all Hindostan, with its two hundred and fifty millions of people—five times as many, almost, as in our great country—that they are learning to let go their old faiths and that the time must soon come when, in sheer bewilderment and blindness, as it were, men will search around for something else, to look upon, something else to lay hold upon. It is a sad thing to see great nations of mankind surrendered to utter unbelief, but it has often proven the preparation for their accepting a true and mighty and blessed faith. I think one can see, in the marvelous changes which are going on in Japan, a preparation for like effects there; and as Japan is, for the civilized world, the gateway in to China, and our missionaries are already at work there and great changes are taking place there, so it is quite possible that in one or two generations there will be a wide spread of Christianity in that wonderful nation of mankind. God grant that it may be so!

I think the same thing is going to happen in our own country. We have been living in a time of eclipse, so to speak, of late years but I think another reaction will come. Some of us can remember that thirty or forty years ago there was almost no avowed infidelity in our country. There was not a publisher in New York who had any respect for himself and any large hope of success, that would have had a book with one page of avowed unbelief in it on his shelves. How different now.

We have been passing, as I said through a reaction. In the early part of this century our whole country was honeycombed with infidelity. It was ten times worse than it is now. But in 1825, 1830, 1840, 1850 there were widespread changes, revivals; and a great many men, who brought into our churches who had not the root of the matter in them, and a lax discipline and a low state of religious living became, alas, too common, and we have been reaping the bitter fruits. Alas! how often it has happened that some man has become notorious in the newspaper as a defaulter or a criminal in some other way, and we have been compelled to read the added statement that he was the member of such and such a church, was Sunday school superintendent, teacher, or what not. How often it has happened! This has been one of many causes—I do not stop to analyze and point out, but they can be analyzed and pointed out—of such widespread unbelief of late years. But it can not last. There never was such activity in the Christian world, and if our earnest Christian people stand firm, if they practice in all direction that earnestness of Christian purpose, if they try to maintain the truth of the gospel and live up to it in their prayer to God for his blessing, there will come another great sweeping reaction. It is as sure to come as there is logic in history or in human nature. It is as sure to come as there is truth in the promises of God's Word. O, may many of you live to see that day and rejoice at its coming!

The same thing is true in individual churches, that there are seasons of sowing and reaping. We sometimes say we do not believe in the revival idea; we think there ought to be revival in the church all the time. If you mean that we ought always to be seeking for spiritual fruits, always aiming at spiritual advancement, it is true. But if you mean that you expect that piety will go on with even current in the church, that there will be just as much sowing and reaping at any one time as at any other, then you will certainly be disappointed. That is not the law of human nature. That is not possible in the world.

Periodicity prevades the universe. Periodicity controls the life of all individuals, shows itself in the operations of our minds. Periodicity necessarily appears in the spiritual sphere also. People have their ups and downs. They ought to strive against falling low. They ought not to be content with growing cold. They ought to seek to maintain good and health of mind and soul all the time, but will not be always equally good. They ought to be seeking to reap a harvest of spiritual good among those around them all the while, but they will have seasons which are rather of sowing, and other seasons which will be rather of reaping. O! do you want see a great season of harvest among your own congregation? And do you not know, brethren, as well as the preacher can tell you, what is necessary in order that you may see it? What are the conditions, the deepened spiritual life in you own individual souls, the stronger spiritual examples set forth in your lives, the more earnest spirituality in your homes, the truer standard in your business and social relations to mankind, the more heart-felt prayer for God's blessing, and the more untiring and patient and persevering effort in season and out of season to bring others to seek their salvation?

III. Spiritual work links the workers in unity. "Herein is that saying true," said Jesus, "one soweth and another reapeth." Other men have labored, and ye are entered into their labors." The prophet, centuries before, had been preparing for that day, and the fore runner had been preparing for that day, and the labors of Jesus himself in his early ministry had been preparing the way, and now the disciples could look around them upon fields where from the sowing of others there were opportunities for them to reap. "Other men have labored, and ye are entered into their labors. One soweth and another reapeth." That is the law everywhere. It is true of all the higher work of humanity—one soweth and another reapeth; and our labors link us into unity. It is true of human knowledge. How little has anyone individual of mankind been able to find out but what the world has known before. Even the great minds that stand like mountain peaks as we look back over the history of human thought, when we come to look into it, do really but uplift the thought that is all around them; else they themselves could not have risen. We pride ourselves on the fact that ours is an age of such wonderful practical inventions; we sometimes persuade ourselves, that we must be the most intelligent generation of mankind that ever lived, past all comparison; that no other race, no other century, has such wonderful things to boast of. How much of do we owe to the men of the past? Every practical invention of to-day has been rendered possible by what seemed to us the feeble attainments of other centuries, by the patient investigation of the men who, in many cases, have passed away and been forgotten. We stand upon the shoulders of the past, and rejoice in our possessions, and boast, and when we grow conceited and proud of it, we are like a little boy lifted by his father's supporting arms and standing on his father's shoulder, and clapping his hands above his father's head, and saying, in childish glee, "I am taller than papa!" A childish conclusion, to be sure. We stand upon the shoulders of the past, and thereby we are lifted up in all the higher work of mankind; and ought to be grateful to the past, and mindful of our duty to the future, for the time will come when men will look back upon our inventions, our slow travel, our wonderful ignorance of the power of physical forces and the adaptations of them to physical advancement, and smile at the childishness with which, in the lag end of the nineteenth century, we boasted of ourselves and our time.

And now it is not strange that this same thing should be true of spiritual work. When you undertake to do some good in a great city like this you might sit down and say, "What can I do with all this mass of vice and sin?" But you do not have to work alone. You can associate yourselves with other workers, in a church, with various organizations of workers, and thereby re-enforce your own exertions; you can feel that you are a working force, and you can feel that you are a part of a mighty force of workers, of your own name and other christian names. Grace be with all them that love our Lord Jesus Christ in sincerity, and are trying to do good in his name! And it will cheer our hearts to remember that wide over the land and over the world are unnumbered millions of workers of the army to which we belong. They tell us that the International Sunday-school lessons which most of us study every Sunday, are actually studied now every Lord's day by at least ten millions of people, all studying on the same day the same portion of the Bible. That is but one fact to remind us that we are members of a great spiritual host, doing a great work in the world.

And not merely are there many co-temporaries with whom we are linked in unity, but we are in unity with the past; other men have labored and we have entered into their labors. All the good that all the devout women and the zealous men of past ages have been doing has come down to us, opening the way for us to good. And not merely with the past, but we are linked with the laborers of the future. They may hear our names or they may hear them not. We may perish from all memory of mankind, but our work will not perish, for he that doeth the will of God abideth forever; and if we are engaged in his work we link ourselves to his permanency and his almightiness, and our work will go down to help the men who are to come after.

The same thing is true here, also, in the individual church, one soweth and another reapeth. A pastor seldom gathers half as much fruit from the seed of his own sowing as he gathers from the seed that others have sown. And there will come some man here—God grant it may be soon, and wisely, and well—who will gather her seed from the sowing of the venerable pastor so well and worthily beloved of years ago, seed from the sowing of the energetic pastor of recent years, and O, my soul, he may gather some harvest, from the precious seed scattered in the brief fleeting interim even of this summer. We put all our work together. We sink our work in the one great common work. We scatter seed for God and for souls, and we leave it to God's own care and blessing. One soweth and another reapeth.

(Concluded on Eighth Page.)

## THE BIBLE METHOD OF GIVING.

BY G. W. HARTSFIELD.

Read before the Baptist General meeting in Mt. Lebanon, La., Thursday night Feb. 1886, and requested for publication in the BAPTIST RECORD.

Christians should seek after Bible methods, for they are always the best.

All human organizations require money to keep them in proper order. Those organizations which have no claim to divine authority, but are strictly of human origin generally tax their membership in such a manner as to make each member pay the same amount.

These institutions not claiming any Bible authority or command for their existence take the position that each one enjoys equal privileges and consequently should pay the same amount of money for their enjoyment.

Gospel churches are conducted on a different plan. Every Christian being required to do all that is practicable to be done. There is nothing better than to consult the Divine Record and see what the Lord requires of His people and find out how we are to accomplish the most good.

As our bodies grow stronger by constant exercise so we become more useful as we practise the Christian graces, and I expect the most neglected of all these is the "grace of giving."

A great many religious people need to study more closely than ever the words of the Lord Jesus, when he said, "It is more blessed to give than to receive."

Whenever this sublime truth shall be instilled into the minds of our people until we realize the force of its meaning and gladly give to our Master's cause purely for the love of it, there will be a wonderful revolution in all of our churches. It was something like this feeling no doubt that prompted the noble Christian woman, mentioned by our Savior, to bring her ALL, just one farthing, and put it into the treasury of the Lord. She knew the command and wanted to obey it. Human pride would have prompted most of us to have withheld the offering because of the smallness of it. So small that really it don't seem likely that it will amount to anything, but she thought the matter over. No doubt she prayed over it, and said, "Lord, what shall I do about it?" He whom she worshipped heard and directed and even "sat over against the treasury and beheld how the people cast money into the treasury." Some of them were rich and it was no trouble for them to give of their abundance; and the people said it was wonderful what vast sums of money they put into the treasury. But this poor woman with a spirit born of duty and pleasure, makes her way through the crowd thinly clad, coming from the ranks of the very poorest, and timidly, but fearlessly drops her "two mites" into the treasury. She little knew what God would say about it, but the millions since then have heard that the Master said: "This poor widow hath cast more in than all they which have cast into the treasury. She of her want did cast in all that she had, even all her living."

Under the Old Testament dispensation the people were required to give one tenth of all they made to the Lord.

This rule of giving strictly adhered to kept the treasury amply supplied with funds to answer all purposes. The rich and the poor alike brought in their tenth. If one was too poor to do more than to bring a turtle dove or a young pigeon, the gift was acceptable to God; and if the rich counted his gains by the thousand, his tenth must be forth coming. When convinced that stern duty requires, it becomes very easy to give even the tenth to a good cause.

During the late war, when most able bodied men were away from home, when necessity and law required it, great barns and warehouses were filled with tithes in order that our soldiers might be fed. Surely the Lord's cause is more worthy our attention than any human organization.

If the law requiring one tenth under the Old Testament rule has been repealed we have no knowledge of it in any of the writings of our Lord and his disciples.

The few who practise the old rule impress us with the belief that the religious world does not consider it binding upon the present age; although so far as I know those who still give the tenth to the Lord are without an exception the useful and exemplary Christians.

Of one thing we may rest assured. There is New Testament authority for giving "as the Lord has prospered us." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

This rule of constant, frequent giving is full of wisdom.

Our churches will all profit by giving more frequently than is the custom of a great many. For most persons it is much easier to give ten cents per week than to give five dollars and twenty cents at the close of the year. I admit that there are difficulties to be overcome, but generally they yield more readily to frequent than to occasional giving.







## BAPTIST RECORD.

J. B. GAMBRELL,  
W. S. PENICK,  
L. S. FOSTER,

EDITORS.

GAMBRELL &amp; FOSTER, Proprietors.

JACKSON, MISS., MARCH 18, 1886.

## EDITORIAL.

## APPOINTMENT.

We wish to meet the pastors of the Chickasaw Association, and any others who can be present, in Meridian, March 23rd inst. to confer with them on important denominational interests.

We wish to meet the pastors for a free conference in the interest of the work. I must have the co-operation of the pastors. Come brethren, to these meetings, and let us look into each others' faces and talk about our Father's business.

J. B. GAMBRELL,  
Cor. Sec'y, Con. Board.

## THAT CONFERENCE.

Churches will do well to send their pastors to the State-wide Minister's Conference at Clinton, April 6th to 8th. A very little effort would suffice in most churches to raise necessary funds. The programme arranged by the committee is a practical one and one of great practical importance to the denomination. Get ready brethren and let us have a great meeting.

## NOTES AND COMMENTS.

Spurgeon is back in London and preaching as is his wont to large audiences.

Last Sabbath Dr. Ayer baptized twenty as the result of the religious interest in his school.

The brethren in Northeast Mississippi think of holding their conference at Guntown.

It has been wisely said: "Take care of your thoughts and your actions will take care of themselves."

Joseph Cook is reported to have said in one of his recent lectures: "If I had a dog that indulged in the habit [tobacco chewing] I'd shoot him."

The meeting of the joint committee on the paper question in Texas came near unjointing the consolidation. The location question is postponed till the meeting of the general Convention next Summer.

Brother A. J. Miller expects to attend the Southern Baptist Convention which meets in Montgomery, Ala., in May. Other brethren who wish to go should begin making arrangements at once, and send on their names.

In a recent lecture in New York City, it was declared that nearly every champion in the Northern army sent home from the South during the war a piano. This was, perhaps, to prevent Southern ladies from playing bad tunes.

The Journal and Messenger says: One proof that the Law and Order League of Cincinnati is doing good is the open antagonism it is beginning to arouse. Effective work against crime and vice always produces this result.

A brother writes: Times seem hard and no collection yet, but I think we have strong indications of coming revivals, and I hope liberal contributions." If the revival be a genuine heart work, it will reach the pocket and loose the purse strings.

I don't know which feeling predominates with me—sorrow for the heavy loss you have sustained, or admiration for the calm heroic Christian courage you display in the hour of calamity. I, too, have just passed through the deep waters. The hand of God has fallen heavily on the little church at Macon. Five of our best and bravest workers have gone up to "See the king in his beauty."—Jean Vane.

A dear friend writes: "We have received two copies of the Record in her new dress. We can scarcely recognize the dear old friend in her new dress until we look within and enjoy all the good things so well suited for some of us."

The Journal and Messenger says: In our judgment, Sabbath-breaking is one of the most habitual sins of our Baptist brotherhood.

The low type of piety observable in some of our churches may be readily traced to laxity in the matter of Sabbath-keeping.

We were pained to learn from the Natchez papers of the loss Judge Leach has sustained in the death of his son, which occurred in Texas. The remains were brought to Natchez, Pastor Leavell, conducting the funeral services. We extend our sympathies to the bereaved family.

Eld. A. J. Seale is still in very feeble health, unable to do regular pastoral work, but he has lost none of his interest in the progress of Christ's Kingdom. He preaches as his strength will allow, and now that he is living at Troy, his influence will greatly benefit the 300 young people there.

The Southern Baptist Convention will meet in Montgomery, Ala., May 7th. It is time churches wishing to send their pastors to that meeting were making preparations in that direction. Try the experiment with your pastors and see if they do not get a great good and bring it home to share it with those who sent him.

The Free Baptist says: There is a good deal of waiting done by God's dear children that has no Bible authority to warrant it. Waiting for one's duty to be made plain to them waiting for more feeling, waiting in prayer-meeting until there is only a moment left, are all suggestions of an enemy. Don't be misled by him.

Rev. S. Sams Jones and Small have roused the ire of the Universalist, a Chicago paper by preaching about eternal punishment. The refined (?) Universalist can not stand Rev. Sam Small's coarse allusions to the tortures of the damned. Well, if he can't stand an allusion to those tortures, how will he stand their realities?

The Popular Science Monthly in an article on "Educational Rubbish" says: Another difficulty is the almost universal habit which students have of using technical terms or semi-technical terms, which, in reality, convey no meaning whatever. Evidently, for an educated man, the art of calling a spade a spade is difficult to acquire.

The new road from Memphis to Birmingham, Ala., will strike Tupelo and no doubt harm the town. The Baptist sisters are talking of building a pastor's home, preparatory to settling a pastor in their midst. This is a move in the right direction. New Albany, Tupelo and Fulton ought to be wide awake now.

Pastor Burress will lead the Tupelo saints, and brother Lawrence is already looking to an enlargement at Fulton.

"Giving to pastoral support is not benevolence. You give your dollar and expect to meet it next Sunday in the pulpit, and get it back in good preaching. When you give your dollar to bless people you never expect to know, and give it because those people have souls to save, you say, 'farewell dollar till we meet at the judgement,' that is true benevolence." That is what a deacon recently said to us, and we believe he was right.

"I send you this query with the assurance that there is nothing personal behind it." We like that. In time past we answered queries as best we could without fear of doing anything worse than opposing a brother's opinion; but experience has taught us that sometimes the "query" is only an adroit way of making the editor strike some personal opponent of the querist's. We will never knowingly do such a thing. The Record is set for the defense of the truth, and also for the promotion of peace on earth and good will toward men.

Another of the ravages of the fire. An announcement of the marriage of a friend was in type when the office was destroyed. Brother W. H. Miller, of Clinton, was married to Miss Estelle Morehead at Brown's Wells, Jan. 21st, by Rev. J. L. Pettigrew. It is not too late to congratulate the happy couple which the Record does herewith.

Brother E. E. Smith, of Clinton, late of Stoneville, was in our office this week. He gives a cherishing account of an awakening interest in the great Mississippi Valley on the subject of Prohibition. The best people all over our State are making up their minds that the saloon must go. Let them make up their ballots, when voting time comes, in the same way.

The consolidation of the Texas Baptist papers seems to be a difficult question. The location threatens to be the rock on which the committee will split the scheme. In the meantime it looks as though it might be the means of giving a blow to Waco University. When papers get to sparring all denominational interferences may well begin to look for a blow from one or the other of the combatants.

"What will the poor and the sick in the neighborhood do now?" was the question asked when it was known that Sister Berry, wife of Brother N. M. Berry, had been called away from earth to her mansion in the skies. A eulogy on her life was pronounced in that question: "Naked and ye clothed me, sick and ye ministered unto me," will appropriately describe much of her life-work.

## THE LOCAL OPTION BILL.

Both houses of the Legislature have passed a Local Option Bill by counties. The reader will find it in this issue.

The Bill is not in some important particulars what the best Prohibitionists wanted. Especially does it come short in surrendering prohibition territory or a great deal of it. There is no good reason why it should have been done. The plea of fairness has no place here. All special legislation on the whisky question goes on the principle that the liquor traffic, being an evil has no place and no rights in civilized society. To treat a nuisance fairly is folly, and yet this is the view held by not a few members. The legislation ought to have had the patriotism and manliness to have done fully right, and given us a law up to the reasonable demands of the Prohibition convention of July last.

While the Bill is defective in several particulars, it nevertheless has many good points. They will appear to the careful reader. We may say, that, at least, it is not now as bad as it might have been—not as bad as we once thought it would be.

Many Prohibitionists will be displeased with the Bill, we were with parts of it, and did not urge its passage, but we should stand together now, throw the white flag of Prohibition to the breeze and go in to weed the saloons out of the State.

## MISSIONS.

## FIELD NOTES.

This Scribe has been in the field constantly for quite a time. From now to the convention there will be no rest for him. We mean by God's help to do one man's full share to have things in shape by the time the Baptist hosts meet in Meridian.

Our first stop was with the pastor at Kosciusko. Very bad weather kept some of the brethren away. The two Wilsons, J. F. and D. L. father and son, with Pastor Nelson made company. These, jointly pastored a large part of the churches of the Kosciusko Association. They are in line with the work. There are three missionaries in this Association, and we believe a good work will be done this year.

The Kosciusko church is doing well under the pastoral care of Eld. V. H. Nelson.

This is one of our most liberal churches. Eld. Nelson, as chairman of the Executive Board, will aid us in the Association to bring up the collections.

From Kosciusko we ran over to West Point, where we talked up Missions with Elds. Noffsinger and Vanlandingham. They will see that their churches have a chance to do their duty and they will not fail.

In company with Brother Noffsinger we ran back to Starkville and found Pastor Piker in a meeting. He had been preaching to the church several days and in the church there was a revival spirit manifest. With Brother Noffsinger to help, we hope to hear a good report of the meeting.

## AT OKOLONA.

We met Elds. Thornton, Miller, Henderson, Perkins and Gideon, all pastors in the Aberdeen Association. Some good things were planned, and we believe there will be not only a readiness to purpose, but also to do. Every church, and as far as possible, every member of every church is to be reached. The move has commenced hopefully.

Friday, in company with Eld. W. L. Gideon mounted on Brother Savage's fine bay, we went out to

## TROY.

This is the seat of Brother and Sister Abernethy's Normal School. Some years ago we met in Dr. Slack's school at Pontotoc, a bright young lady just ready to graduate. Miss Garrett went out from her Alma Mater to teach. As teacher in the family of Mrs. Abernethy she met the oldest son, H. B., now the Principal of this school. It was knowing, then loving, and next marrying. After this they both taught, he making a crop between two school terms.

By-and-bye they conceived the idea of establishing a permanent school of high grade. The farm was sold and everything turned into money. With this they went to a Normal School in Ohio, 2½ years, till they both graduated in the Normal System of teaching. The next question was where shall we locate. They felt a desire to return to the old neighborhood and help to elevate the country where their kindred and friends lived. Having resolved upon this, they borrowed \$600 and built a house on a bald, high hill, midway between Okolona and Pontotoc. Everybody said it was a mistake, but they began, and now, after four years a large two-story house crowns the hill, thirty odd dwelling-houses surround the school, 300 names grace the register this session, more than 100 of them boarders.

The venerable A. J. Seal lives at Troy, and so does Eld. W. L. Gideon, who is pastor of the Troy church. Saturday we preached a speech, or speached a sermon in the College chapel, and at the close raised \$24.25 for the Board, with more to follow.

These notes are written from Corinth and in haste to send by the next mail. We would like to say more about Troy, but we must hurry back to Okolona, where we spent Sunday with Pastor Perkins and his people holding three services. This is a body of far more than average intelligence, and of good ability. They think they have better preaching than most congregations, and they are doubtless correct about it. They gave us a good hearing, and a move was inaugurated looking to a thorough working up of the church in the interest of missions and education. An excellent beginning was made, and committee, with the Pastor to second its effort, will finish up. There is no more hopeful field in the State than Okolona. These people treat a preacher like he was a prince. We like it so well that we must see them again.

Bro. Boothe writes that his church has appointed Committees to work up Missions.

Bro. T. H. Wilson reports a collection for Missions, of near forty dollars.

Our Bro. Dr. Morris, of Good Hope, remembers the State Mission cause. Thank you brother! Now, "one good turn deserves another," and we are liberal enough to let you have both good turns; therefore the next thing in order is for you to make some one else remember State Missions and follow your example.

We do hope that not one church will allow the quarter to pass without taking a collection. And we request that the contributions be sent in promptly. A steady, general effort will make up what was lost during the bad winter months.

We met Eld. L. R. Barress on the train the other day. He is at work in his churches. Old Mt. Olive in Tishomingo will take a collection next Sunday.

## LOUISIANA NOTES.

The compositor got us sadly mixed with Sam Sones in the issue of 11th inst. He made us come to a dead halt in Minden with Sam Jones at our back.

If our sudden halt has excited any curiosity to know what was coming, we beg that our friends of that classic town will take it for granted that it was all good without the slightest admixture of evil.

It will, we suppose, be forever a mystery how Sam Jones got on the tail of our kite. We do sincerely hope that he will have a great and good meeting in Jackson, and we wish him no harm we are sure, where we hope he will meet up with our compositor and convert him from the error of his ways.

## HOMER.

Brother W. W. Dorman, of Homer writes: Enclosed find two dollars, for which please continue to send the Record. The more I like it, and the greater necessity I see for its wide circulation in our churches. In my humble opinion a good religious newspaper is a powerful factor in developing the missionary spirit in the churches, and in stirring up the brethren to a faithful discharge of their duties.

I have noticed that the church member who takes such a paper is the member who will pay his pastor and help on the cause of missions. [This is true, but is it not strange that pastors are slow to find it out? Ed.]

Rev. S. C. Lee is our pastor. He is a good preacher and a good man, and liked by every body. Our church is weak numerically, but we are united, therefore we are strong for our numbers. We have lost several valuable members, who have moved away. Sometimes I think we are losing ground, and become fearful and downcast, but along comes the Record and tells me such good news of the Lord's doings in other places, that I am cheerful again before I know it.

We do not remember to have ever seen Brother Dorman, but we like the way he writes, and we would be glad to grasp him by the hand. He speaks well of his pastor and of his church, and of his paper, and we take it that if a man loves his pastor and his church and his religious paper he must be a great and good man.

## LIBERTY HILL.

Rev. N. W. Warren sends us a love-letter in which he says: "Please find enclosed post office order for twelve dollars, amount collected at the Saline church, by me, at my last appointment. This leaves me fully enlisted in the good work and I hope it will find you in good health and fine spirits."

Yes, my brother, if it had not found me so, it would have put me in good spirits very soon. A letter so full of sunshine will soon scatter the clouds. "Fully enlisted in the good work." Would that all our preachers in Louisiana were fully enlisted in the good work! What a change would be wrought in a short time! Instead of the few missionaries we have now, the Board would be able to supply all the destitution throughout the State.

Help us, brethren, the burden is great.

## MT. LEBANON COLLEGE.

The main building of this beloved institution burned down on the night of the 7th instant. Scarcely any of the furniture was saved, and we learn that there was no insurance. It is believed to be the work of the friends of the College at Mt. Lebanon have already subscribed \$1200 toward rebuilding. Brethren Reese and Harrell have our deepest sympathies. The school goes on, having obtained another house for recitation rooms.

We are delighted to have a card from Brother J. L. Baker saying that Sister Baker is improving. May she be speedily restored.

## RAYVILLE.

Rev. W. M. Alfred writes us that the church at this place has called Rev. J. J. Lewis, of Ruston, and it is expected that the church at Aito will also call him. This will give Brother Lewis a pleasant and important field of labor.

Brother Alfred says that Pastor Evans, of Monroe, is getting his church in fine working order, and everybody seems delighted with him.

## LAKE CHARLES.

Rev. A. P. Scofield has been called to take charge of the church at this place. We have not yet heard what he will do. It would seem a pity to take him away from the important field he now occupies.

## FOREIGN MISSIONS.

We hope the churches will send us contributions for the Foreign Mission Board at once to our treasurer, G. A. Turner.

W. S. P.

## THE LOCAL OPTION LAW.

AN ACT FOR PREVENTING THE EVILS OF INTERFERENCE BY LOCAL OPTION IN ANY COUNTY IN THE STATE BY SUBMITTING THE QUESTION OF PROHIBITING THE SALE OF INTOXICATING LIQUORS TO THE QUALIFIED VOTERS OF EACH COUNTY, TO PROVIDE PENALTIES FOR ITS VIOLATION, AND FOR OTHER PURPOSES.

SECTION 1. Be it enacted by the Legislature of the State of Mississippi, That upon application by petition signed by one-tenth of the voters who are qualified to vote for members of the Legislature, in any county in the State, addressed to the Board of Supervisors of said county, it shall be the duty of the Board of Supervisors to order an election to be held at places of holding elections for members of the Legislature in such county, to take place within forty days after the receipt of the petition to determine whether or not such intoxicating liquors as are mentioned in the sixth section of this act, shall be sold within the limits of any such county; Provided, That no election held under this act shall be held within less than two months of any county, State or national election held in such county, so that such elections as are held under this act, shall be separate and distinct from any other general election whatever; Provided, further, That the Board of Supervisors shall determine upon the sufficiency of the petition, presented by the county registration books of the year before.

SEC. 2. That the election ordered by the Board of Supervisors under the first section of this act shall be held by three Commissioners to be appointed by them, who shall be suitable and competent men, who shall not all be of the same opinion as to the question to be submitted, and who for any cause may be removed in the same manner as they are appointed. Before acting, the said Commissioners shall severally take an oath faithfully to discharge their duties; while engaged in their duties the said Commissioners shall be conservators of the peace, with all the powers and duties of such in the county in which they are acting, and shall continue in office until the election is held and due return thereof made and promulgated of the result effected, and the election directed. Such election shall be conducted in the like manner with other elections held in this State under and as provided in chapter 5, of the Revised Code of 1880, and all the provisions of the said chapter shall apply, as far as practicable, to the said special election ordered by the Board of Supervisors. It shall be the duty of the several civil officers of the State to turn over to the said Commissioners, on their demand, all ballot boxes and poll books in their keeping, for use in holding such election, and the said Commissioners, so appointed by the Board of Supervisors, shall have and exercise all the rights, powers, privileges and immunities, and discharge all the duties, and be under the like obligations as to the said special elections which are devolved upon the Commissioners of election appointed under chapter 5, of the Code of 1880; Provided, however, That the statement of the whole number of votes cast in any county, and the return of said special election, shall be transmitted and made to the Board of Supervisors by whom the election was ordered. The inspectors and clerks of the voting precincts in any county in which any such special election may be held shall, as to such election, have and exercise like powers, privileges and immunities, and discharge the like duties and be under the like obligations as are devolved upon the inspectors and clerks of any



general or special election ordered and held in pursuance of existing laws, but their reports and returns shall be made to the Commissioners appointed as aforesaid by the Board of Supervisors. It being the object and purpose of this act that any special election ordered and held under it, shall be conducted as far as possible in accordance with existing statutes, and that the Commissioners, inspectors and clerks thereof shall be, in like case with the Commissioners, inspectors and clerks of elections authorized by the Code of 1880, except as modified by the requirements and exigencies of the situation.

Sec. 3. That all persons voting at any election held under the provisions of this act who are against the sale of such intoxicating liquors as are mentioned in the sixth section of this act, shall have printed or written on their ballots "Against the Sale," and those who are in favor of the sale, shall have printed or written on their ballots "For the Sale."

Sec. 4. That when the result shall have been ascertained by the inspectors, they or one of them, or some fit person designated by them, shall by twelve o'clock noon, of the second day after the election, deliver to the Commissioners of said special election, at the court-house of the county, a statement of the whole number of votes cast for and against the sale of liquor specified in the sixth section of this act, and the said Commissioners of election shall canvass the returns made to them and shall ascertain and determine the result, and shall, within ten days after the election, make a written report to the Board of Supervisors, verified by their affidavits, of the result so declared by them upon such canvass and return, which said report shall be spread upon the minutes of the Board of Supervisors of the county in which the election may be held as soon as may be, copies of such report may be read as evidence in all the courts of this State when duly certified by the clerks of the Chancery Courts.

Sec. 5. That if the result of any election held under the provisions of this act, shall be for or against the sale, then no other election shall be held in the same county in less than two years thereafter, and then only upon a new petition as aforesaid and by otherwise conforming to this act.

Sec. 6. That if a majority of the legal votes cast at an election held under the provisions of this act shall be against the sale, it shall not be lawful for any person within the limits of such county to sell or barter for valuable consideration, either directly or indirectly, or give away to induce trade at any place of business, or furnish at other public places, any alcoholic, spirituous, vinous, malt or intoxicating liquors or intoxicating biters, or other drinks which if drunk to excess will produce intoxication under the penalties herein after prescribed, but if a majority of the votes cast at any such election shall be for the sale of such liquors, then license to sell the same may be ordered by the Board of Supervisors of the county at a regular term or by the proper municipal authorities, to any male person over the age of twenty-one years, when such applicant is a resident in the county where such liquors are to be sold, who is in the opinion of the authority granting such license shall be of good moral character and a sober and suitable person to receive such license, by the recommendation to that effect in writing, signed by at least twenty-five real estate owners in such district or town, provided said applicant shall make application in writing to said Board of Supervisors or municipal authorities, setting forth the place where said liquors are to be sold, and if a firm is applying, the names of all the individual members of said firm, which application shall lay over thirty days at least, before final action thereon; and license shall be granted, unless a counter petition, signed by a majority of the qualified voters within such district or incorporated town, shall be filed within thirty days next after the filing of any such application for license. And in case license be granted said applicant, he shall, before commencing the sale of such liquors, pay the tax and give the bond as now provided in chapter 39, Revised Code 1880. Provided further, that if such application for license be contested, either party may appeal from the decision of the Board of Supervisors or municipal authorities, to the Circuit Court, on giving bond for costs. And provided further, that no election held under the provisions of this Act, shall in any manner, whatever the result, be so construed as to interfere with the license or privilege of any person until the expiration of his term.

Sec. 7. That the Acts in relation to the sale of vinous and spirituous liquors, as found in Revised Code of 1880, and Acts amendatory thereof, shall govern and control the granting and issuance of license to sell such liquors, and all private acts, or acts of local application, shall be in force until the election contemplated in this Act shall be ordered and held. Provided, that in no case shall this Act be construed to repeal any laws prohibiting the sale of any intoxicating liquors at Oxford, Starkville, Clinton, or at any other place where there may be any institution of learning chartered by legislative enactment, or manufactory where such sale is now prohibited.

Sec. 8. That any person who shall violate the provisions of this act, shall be guilty of a misdemeanor, and shall on conviction be punished for the first offense by a fine not exceeding fifty dollars, and by imprisonment in the county jail not exceeding sixty days; and for the second offense by a fine of one hundred dollars and imprisonment in the county jail for four months; and for the third, or other offenses, by a fine of five hundred dollars and imprisonment in the county jail for six months. The selling of liquors in violation of this Act, shall also be a nuisance, and the same may be abated by an appropriate proceeding at law, or enjoined on the application of any citizen of this State by Chancery Court of the proper county, and there shall be no property in any intoxicating liquors kept or offered for sale in violation of law.

Sec. 9. That nothing in this Act shall be so construed as to prevent the manufacture of wine or cider for domestic or sacramental purposes, nor shall anything herein contained prevent licensed druggists from selling or furnishing pure alcohol for medicinal, art, scientific or mechanical purposes; and for every sale of wine, the seller shall be guilty of a misdemeanor, and may be punished as provided by section 8 of this Act in reference to violations thereof, and nothing herein contained shall prevent physicians of good standing

in this State, from keeping vinous, spirituous or malt liquors for use in their practice, and dispensing the same for the use of their patients: Provided, however, no such liquors shall be kept by physicians at any drug store or other public place, or disposed of in quantities of more than one pint, and it shall be unlawful for them to sell it at all.

Sec. 10. That this act shall take effect and be in force from and after its passage. Approved March 12, 1886.

## LOCAL NEWS.

We had a pleasant call from Brother Henry Collier, of Good Hope, which we much enjoyed.

Brother Snyder called, bringing news of the death of Brother Norwood. We extend our heartfelt sympathies to the distressed family. Only God can comfort them.

Brothers Philip Dillake, of Steen's Creek, J. P. Singleterry, of Steep Bank, and White, of Fannin, all called on us this week. We are meeting many of our Rankin county brethren since we came to Jackson. They are active Baptists judging from the way they bring up money for the Bazaar and missions.

Hon. Will A. Martin, of Bolivar county, was in the city Saturday on professional business.

Mr. T. R. Hardy, of Meridian, was in the city last week.

Mr. W. E. Mallette, of Edwards, was in the city Saturday, and let the light of his genial countenance shine in our sanctuary.

Capt. W. S. Webb, and Lieut. W. A. McComb, of the Mississippi College Rifles, are paying Jackson an appreciated visit.

Mr. T. J. Swanzy, one of our young ministerial students at Mississippi College, is in the city.

When the blood is loaded with impurities, and moves sluggishly in the veins, an alternative is needed. This condition of the vital fluid can not last long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood, and impart energy to the system.

Elder S. M. Ellis was in the city Monday. We are indebted to him for a pleasant call, and a long list of subscribers.

Three of Clinton's Baptist young ladies, Misses Woolfolk, Deupree and Walne, were in the city Friday.

Mrs. Prof. J. G. Duepre paid Jackson a visit during the past week.

Mrs. Prof. R. M. Leavell of Mississippi College is visiting friends in Jackson.

Hon. J. B. Wilson, of Yazoo City, has recently been in Jackson on a visit.

Prof. J. D. Coleman and wife were in the city Friday.

Ayer's Hair Vigor stimulates the hair cells to healthy action, and promotes a vigorous growth. It contains all that can be supplied to make the natural hair beautiful and abundant, keeps the scalp free from dandruff, and makes the hair flexible and glossy.

Mr. B. T. Hobbs, of the Brookhaven Leader was in to see us Saturday.

Rev. Mr. Graves, of Coosa, paid us a visit while in the city last week.

R. H. Thompson, of Brookhaven was in the city last week.

Capt. Jno. Powell, of Grenada, was in the city last week, attending the great land sale.

Corporal Barnett, of the M. C. R.'s passed through Jackson Tuesday.

Deacon L. A. Duncan, of Meridian, has recently paid Jackson a visit.

Miss Lula Anding, of Hazlehurst is visiting relatives in this city.

Hon. David Johnson, of Itawamba, was elected Superintendent of the Penitentiary.

Major J. P. Seasons, of Brookhaven was elected Railroad Commissioner.

Mr. B. G. Lowrey, of Blue Mountain, was in the city Wednesday.

Mr. R. W. Merrill was in Jackson this week.

Rev. A. V. Rowe, passed through the city Wednesday night with his sister-in-law, Miss Octavia Dodds.

Dr. Johnson, of Whitworth Female College was in the city last Saturday.

The Legislature adjourned to-day (Thursday.)

Mr. Frank Bellenger, left Wednesday night for New Orleans.

The Jackson Steam Laundry opened on Monday the 16th.

The Jackson Compress shipped 1000 bales of cotton last week.

Miss Florence Dodds, of Durant, passed through the city en route for New Orleans.

## PACIFIUTA.

In the Record of February 25, I find a poem from W. H. Head containing the following lines:

Omniscience, now, from pitying eye, Awoke in him an anguished cry. And then salvation he could find. For one so very, very blind.

I believe Peter received salvation before he denied Christ, and many Baptists believe the same thing. Peter was converted from his erroneous views in answer to our Savior's prayer.

What does the author of these lines mean? Had not Peter found salvation before his denial? What is your meaning? Please explain.

Geo. W. Knight.

Poetry is not always required to be critically orthodox.—Eds.

## PROGRAMMES.

## DISTRICT MEETING.

The district meeting of the Yazoo Association will meet with the Baptist church in West, Holmes county Miss., on Friday before the 5th Lord's day in May, next, at 10 o'clock, a. m.

1st. The importance of a consecrated laity.—John A. Oliver.

2. The ministry we need.—Dr. Zealy.

3. Is the law of anything binding upon the church.—A. P. Pugh.

4. The claims of Mississippi College on the Baptists of the State.—J. Baskin.

5. Women's work in the home.—Mrs. H. Pittman.

6. Should a Preacher accept a call to a church which refuses to promise him a stipulated salary.—T. J. Bailey.

7. Importance of colportage work.—L. C. Whitehead.

8. Is it Scripturally wrong for members of the church to engage in mite-meetings, pay-supper, or musical entertainments to raise money for church purposes.—A. V. Rowe.

9. The relation between Baptism and remission of sins.—J. H. Smith.

10. Is there any sin of which a member can be guilty, which would Scripturally prohibit the church from retaining said members in her fellowship, even after a full confession and satisfactory evidence of sincere repentance.—H. Pittman.

11. Family worship.—A. Mortimer.

12. Family government.—M. E. Bacon.

13. Qualifications and duties of Deacons.—W. M. Broadway.

14. Should Deacons be chosen annually.—T. S. Wright.

15. What constitutes an evangelical church.—J. T. Ellis.

T. S. Wright, Moderator.

The Executive Board of the Yazoo Association will meet during said district meeting in West; a full meeting is desired.

T. S. Wright, President.

Papers in Holmes, Carroll and Montgomery counties, please copy.

## PROGRAMME.

For the next meeting of the Executive Board of Harmony Association to convene with Canaan Church, three miles west of Thomastown, on Friday, before the 5th Sunday in May.

Exegesis by J. W. Matthews.—Hebrew 2:11. In what sense did Christ taste death for every man?

Exegesis by R. G. Barrett.—Luke 10:1.

Exegesis by W. P. Dorrill.—1st Peter 3:21.

Exegesis by W. S. Rushing.—2nd Peter 2:20-21.

Essay by A. B. Ellington.—The advantage of a weekly prayer-meeting in our churches.

Essay by G. M. C. Davis.—How should the church deal with tipping members?

Essay by L. P. Hickman.—The best means of developing the churches in mission work.

Of the Ministers and Laymen's meeting of the Calhoun Association, to meet with Sarepta church at 10 o'clock, Saturday, before the fifth Sabbath in May, 1886.

Introductory Sermon by Elder J. B.

Gambrell; Elder T. H. Smith alternate.

ESSAYS.

The duty of church members to each other.—Elder P. Lanford.

The importance of religious newspapers to successful work.—G. C. Goodwin.

The duty of ministers and members as regards missions at home and abroad.—H. L. Johnson.

Sabbath Schools.—L. W. Preddy.

The best plan to raise the amount proportioned to our Association.—W. G. Morehead.

A full attendance is desired.

H. L. JOHNSON, Moderator.

## BUSINESS COLUMN.

RECEIPTS will be sent out to Subscribers folded in their papers. Take notice.

REMITTANCES should be made by Money Orders or Postal Notes, and made payable to BAPTIST RECORD.

PERSONS wishing to subscribe for the Record and *Carion*, can have both papers by sending us \$3.00.

Those wishing to subscribe for the Record and *Times-Democrat* can have the Record and Daily *T-D*, for \$12, the price of the latter; the Record and the Weekly *T-D*, for \$8.

Those wishing to subscribe for the Record and *Sword and Shield* can have both papers by sending \$3 to this office.

The *Agents Herald*, published by Lum Smith, Philadelphia, makes a specialty of exposing all kinds of frauds.

NOTICE.

Circumstances have been such that the book-keeper is behind in sending out receipts. All monies received have been credited and receipts will be sent as soon as possible. All mistakes or irregularities should be mentioned to us as soon as possible.

**Southern Bivouac.**

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II. The Legend of Black Mountain. Winthrop Burroughs.

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Translated by G. M. D. and F. C. Woodward.

IV. *Brave's Invasion of Ky.* Geo. C. C. Gilbert.

Portrait of Gen. Leonidas Polk.

V. *Cherokee Roses*.

VI. *Carleton's Gift*. Illustrated. Hugh Conway.

VII. Christmas at Brockton Plantation. M. M. Folsom.

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Headache, Nausea, Dizziness, and Drowsiness. They stimulate the Stomach, Liver, and Bowels, to healthy action, assist digestion, and increase the appetite. They combine cathartic, diuretic, and tonic properties of the greatest value, and are a purely vegetable compound, and may be taken with perfect safety, either by children or adults. E. L. Thomas, Framingham, Mass., writes: "For a number of years I was subject to violent headaches, arising from a disordered condition of the stomach and bowels. About a year ago I commenced the use of Ayer's Pills, and have not had a headache since." W. P. Hannah, Gormley P. O., York Co., Ont., writes: "I have used Ayer's Pills for the last thirty years, and can safely say that I have never found their equal as a cathartic medicine. I am never without them in my house." C. D. Moore, Edin, Ill., writes: "Indigestion, Headache, and Loss of Appetite, had so weakened and debilitated my system, that I was obliged to give up work. After being under the doctor's care for two weeks, without getting any relief, I began taking Ayer's Pills. My appetite and strength returned, and I was soon enabled to resume my work, in perfect health."

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## PERFORMANCE OF DUTY.

Rather than an interminable discussion of those questions which minister to strife.

## THE BAPTIST RECORD

Being called into existence by a committee of the Baptist State Convention of Mississippi it has ever been the firm friend and zealous advocate of those objects constituting the

## WORK OF THE CONVENTION.

Steadily it has grown in the affections of the Brotherhood until now it enjoys a warm place in the hearts of the Baptists of the State and many hearts in the Louisiana Baptist Brotherhood. It may now be regarded as upon a

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And as no longer an experiment. To make it a paper of which the denomination in the State may feel justly proud, it only needs (1) The hearty co-operation of its friends in increasing its circulation; and (2) CONTRIBUTIONS TO ITS COLUMNS from the many good brethren in Mississippi and Louisiana and elsewhere, who can write well.

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